000 bands under their knees formerly.

R Roworeke: On the next day we saw some pro-
582 gress made in making out the census. There are a couple of cases of endogamy, but they are seven "layers" distant.

782 I asked about the oro pesangga, which Such-
telen says are offering posts set before each
346 house in Ende. They said that oro is merely a more polite word for ata, man. And pesangga means merely to stab. Thus it means only a man who stabs, i.e. the one who does the sacrifice. This is very unclear. I got no further with it. Perhaps it is only in the mountains.

The central offering post, tubu musu, mentioned by Suchtelen, is found in Roworeke Asal. I must see it. Suku Gusa has one in Wolowaru,
[361] the deserted kampong lama above here. There the original settlers were Odja and the Gusa folk came in later. Then they both moved down to the present Roworeke.

166 The Ende folk who live in the border areas
361 of Ndetu and Tana Ri are papalele, i.e., people
• [441] who have no land generally but who buy and sell. They have mere huts to live in, and they come for awhile and then leave. However, many of them have been in their huts for four to five years, so all of them will be entered in the census. They are not full members of the kampong, and indeed are regarded as mere "people who have arrived."

632 The list of gemeente in Ende is as follows (and the proper spelling is Rewarangga):

1. Nggobe (town and inland).
2. Rodja (town and peninsula).
3. Rewarangga (five to eight kilometers).
4. Pulo Ende (island).
5. Rukuramba (km. 8 on the way to Badjawa).
6. Berai (km. 6 on the way to Badjawa).
7. Numba (km. 18 on the way to Badjawa).

[See p. 133 of van Suchtelen as cited in bibliography, cat. 113 -- Analyst]